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Of the Aṣhṭamūrtis of Śiva, i. e. Mind, Life, Matter (मन-प्राणापान-पंचभूत), the five gross elements are symbolised by the lion. He is a manifestation of Śiva, and the whole fraternity of lions (known as माया सहस्रं सिंहानां, Vāyu 101.291) chained to the pillars in the shrine of Śiva, represent so many manifestations of Rudra. Agni-Rudra has transformed himself as so many lions or hyenas :—

यद्वै सहस्रं सिंहानामीश्वरेण महात्मना ।
व्यपनीय स्वकाद्देहात्क्रोधास्ते सिंहविग्रहाः ॥
वैश्वानरमयैः पाशैः संरुद्धास्तु पृथक् पृथक् ।

(वायु० १०१. २९४-२९५)

Thus each centre of individuation is a lion or hyena feeding on blood and flesh. The Yatis are also forms of Rudra, the innumerable turning spirals or vortices of one basic energy, which is symbolically the same as so many Gaṇas or Pramathas of Rudra of every conceivable form. They are together known as the Śata-Rudras. Each human or animal body is the abode of one Yati, or one Rudra, or his servant one Siṁha, or one Sālāvṛika. The One cosmic divine energy of Rudra becomes divided into the many Rudras or Sālāvṛikas. Each of these hyenas holds in his mouth the triple Yatis, i. e. the tripartite life-principle of Manas, Prāṇa and Vāk, i. e. Mind, Life and Matter.

TAMIL VERSIONS OF THE PURĀṆAS

By

V. RAGHAVAN

[पुराणपत्रिकायाः प्रथमसञ्चिकायां द्राविड्यामनूदितस्य पद्यमयस्य मत्स्यपुराणस्य स्वरूपं वर्णितं, तस्य मूलसंस्कृतमत्स्यपाठनिर्णये उपयोगश्च विचारितः । अन्येषामपि पुराणानामुपपुराणानां पौराणिकसंहितानां, तद्भागानां च द्राविड्यां येऽनुवादा मुद्रिता अमुद्रिता वा वर्तन्ते ते ऽत्र लेखे वर्ण्यन्ते ।

—वे. रा.]

In the first issue of this Bulletin, an account was given of the Tamil Matsya-purāṇa, its unique character and bearing on the textual problems of that Purāṇa. In the present contribution it is proposed to describe the other Purāṇas that are available in Tamil versions. As already pointed out, some of these translations are earlier than the oldest extant manuscripts of the respective Sanskrit texts and are of value in the textual criticism of these Purāṇas.

The great religious revival that appeared in the Pallava times and expressed itself in literature, psalm, and temple and sculpture shows indeed the wide knowledge and vogue in the Tamil country of the Purāṇic material, the stories, forms of deities, worships etc., as found in the Purāṇas. Epigraphy shows that endowments were made in the South Indian temples for the exposition of the epics and Purāṇas. Two of the Purāṇas, the Bhāgavata on the side of Vishṇu and the Sūta Saṁhitā, described as part of the Skanda-purāṇa, on the side of Śiva, bear unmistakable evidences of South Indian nativity. The two epics were done into Tamil very early, a Tamil Bhārata going to the Sangam age itself. The Purāṇic mythology and the religious and cultural milieu are already reflected in the Sangam works, particularly in the Paripāḍal. The account of the sixty-three Śaiva Saints by Sundaramūrti, one of them, who belonged to the later Pallava times, is referred to as a Purāṇa. The Yāpperuṅkala vṛitti (prosody) cites a work called *Purāṇa-*

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sāgara in *veṇbā*-metre; the text and the gloss are both by Jain writers and the Purāṇa-sāgara mentioned here may well be a Jain work; but it is all the same interesting to note that in the 10-11th centuries, it was natural to compose Purāṇic works in Tamil.

A more specific reference to Hindu Purāṇic works in Tamil is forthcoming from the inscriptions of the 12th century. On the western wall of the Pāṭaliśvara temple at Tiruppātiripuliyūr (Cuddalore Old Town, known as the Pāṭalīputra of the South), there is an inscription from which we learn that in the 41st and 49th regnal years (1111,1119 A. D.) of the Chola King Kuḷottuṅga (A. D. 1018), there was an important scholar and religious personality known as Viraittalaivan Parasamaya-Kolari, a recluse (muni); among his works mentioned in this epigraph are a play, the Kannivana-purāṇa and the Ashṭādaśa-purāṇa.[1] The last mentioned work of this author was perhaps a single succint account of all the 18 Purāṇas and not a collection of Tamil renderings of all the 18 Purāṇas.

For a sustained effort to render into Tamil the various Purāṇas in Sanskrit, we have to come to the later Vijayanagar and the post-Vijayanagar periods. The ground was prepared by the rise of the great temples, and the growth of the importance of different shrines, on the sanctity of many of which *māhātmyas* had come to be composed in Tamil-verse. Most of these māhātmya-works in Tamil[2] are called Purāṇas, and in the wake of the Kannivana-purāṇa already referred to, there arose the Kōyiṟpurāṇa on Chidambaram by the great Śaiva teacher Umāpati Sivāchārya (end of 13th and beginning of 14th century) [For mss. see Madras D. no. 571 R. No. 1264], the Tiruvārūr Purāṇa by Sambandha Muni at the end of the 16th century, the Setupurāṇa (Mss. in Tanjore and Madras Libraries), the Purāṇas

1. SII. VII. 752-3. See also my "Methods of Popular Religious Education in South India, "Cultural Heritage of India," Ramakrishna Mission Institute of Culture, IV. pp. 503-14.

2. For mss. of several of these, see Descriptive Catalogues of the Tamil Mss, in the Madras Govt. Oriental Library and the Sarasvati Mahal, Tanjore.

of Tirupparaṅgiri and Tiruvayyāru by Nirambavalagiya Deśikar[1], the Tirumaluvāḍi-purāṇa of Kamalai Jñānaprakāśār (16th cent.), the Uttarakośamaṅgai-purāṇa of Māśilāmaṇi Sambandhar, the Chidambara-purāṇa in the beginning of the 16th century by Purāṇa Tirumalaināthan, the Vṛiddhāchala-purāṇa of Jñāna-k-Kūttar (Madras D. nos. 630-8), the Tiruvāñchhiya-purāṇa of Kalandaikkumāran in the beginning of the 17th century, Aghoramuni's Purāṇas on Kumbhakoṇam, Vedāraṇyam etc., the Palanitthala-purāṇa of Bālasubrahmaṇya Kavirāyar of the first quarter of the 17th century, the Aruṇāchala-purāṇa (Madras D. 550), the Sevvandi (Tiruchi)-purāṇa (Madras D. 583) and Tiruviriñchhai-purāṇa of Ellappa Nāvalar of the middle of the 16th century, the Tiruvāppanūr-purāṇa of Kandasāmi Pulavar of the first half of the 17th century, the Tirukkurugai-mānmiyam of Kurugai Perumāl (last quarter of the 16th cent.), the Kāñchī-purāṇa[2] of Śivajñānamuni and Kachchiyappamuni, the Śrīraṅga-māhātmya of Appi Āchārya, the Tirukkaḷukkuṉṟa-p-purāṇa by Vīrarāghava Mudaliyār, the Tiruvānaikkā (Jambukeśvara) and Tiruttaṇikai Purāṇas of Kachchiyappamuni[3] mentioned above, the Veda (Ādi) purī (Tiruvoṟṟiyūr-purāṇa by Karuṇākara (1803 A. D.) etc. Many others of this class of Purāṇic works celebrating particular shrines, and referred to as Sthala-purāṇas, could be mentioned. Some of these, being the production of well-known scholars and writers, enjoy a reputation for their literary value also. Further, some of these were written by the same authors, who as we shall see presently, produced Tamil versions of the main Purāṇas.

During this age, the 18 main Purāṇas, as well as some of Upapurāṇas, attracted the attention of Tamil scholars and writers. One of the remarkable things that would strike us

1. He is considered to have been preceptor of Ativīrarāma Pāṇḍyan and Varaguṇa Pāṇḍyan who themselves wrote Purāṇa-translations. See below.

2. Manuscripts of this and the following five Sthala-purāṇas are to be found in the Govt. Oriental Mss. Library, Madras.

3. For his Vināyaka Purāṇa translation and some other Sthala-purāṇas in Tamil, see below.

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in this connection is that the initiative for this line of work appeared among the followers of Śaivism and it is the Śaivite Purāṇas that figure largely among these earlier Tamil translations. In the sequel we shall make a survey of those main Purāṇas and Upapurāṇas or their major sections, which were thus rendered into Tamil. It is but proper to start with the versions connected with the names of the later Pāṇḍya Chiefs of Tenkāśi, who took a special interest in this line of work.

The Kūrma-purāṇa

The Tamil version of the Kūrma-purāṇa is by Ativīrarāma Pāṇḍyan. The author was one of the rulers at Tenkāśī; he was the son of Tirunelveli-p-perumāl and the time of his rule is 1564-1596 A.D. There is hardly a student of Tamil who does not know or has not read his Tamil Naishadha Kāvya. The other Purāṇas rendered by him into Tamil and noticed elsewhere in this paper are the Liṅga and the Kāśīkhaṇḍa.

The Tamil Kūrma-purāṇa was edited by T. K. Subbaraya Chettiar (Adikalanidhi Press, Madras 1898). A detailed notice of the work can be had in the Descriptive Catalogue of Tamil Manuscripts in the Madras Government Oriental Library (See Tamil D. nos. 548, 549; R. nos. 2660,5283,5494). A comparison of the contents of the Tamil version with the Venkateśwara Press edition of the Sanskrit text shows that the translator has closely followed the Sanskrit original, but one important difference should be noted. Like the Sanskrit original, the Tamil work also is in two parts, pūrva and uttara kāṇḍas, but while the subjects of the first part agree fully in the two texts, in the second part, the Tamil text shows additional material. Between the topic of the Prāyaśchittas of the Mahāpātakas and that of the Tīrthas, the Tamil text adds seven topics which bring out the glory of Śiva through different stories etc. Tripura-dahana, the fruit of Śivapūjā, the fruit of uttering Śiva's name, the story of Upamanyu and what he attained through Śiva-bhakti, Jālandharāsuravadha, the story of Vishṇu obtaining the disc through Śiva's grace and the story of Sudeva's devotion.

The Pūrva Kāṇḍa, in the Tamil text, comprises 51 chapters, the Uttara, 64 and the total number of the verses in the whole text is 3717.

The Liṅga-purāṇa

The Tamil version of the Liṅga is the work of Kulaśekhara Pāṇḍya, who according to the editor of the Tamil Kāśīkhaṇḍa in the Tiruvāvaḍuturai Math Series, is the same as the well-known translator of Purāṇas, Ativīrarāma Pāṇḍya mentioned above. The work is available in print (Lakshmi Vilas Press, Madras). The translation, which is in verses, closely follows the Sanskrit original as can be verified by comparing the text with that found in the Venkateswara Press edition, though the Tamil version effects a good deal of condensation. Like the Sanskrit text, the Tamil version too is in two parts, called here Khaṇḍas; the first has exactly the 108 chapters into which the Sanskrit text is divided in its earlier part. In the latter part, the Sanskrit text has 55 chapters, but the Tamil version has only 46 chapters. The Vaishṇava-lakshaṇa and Vaishṇava-māhātmya of ch. 4 of the Uttarabhāga is completely dropped by the Tamil text; so also the contents of ch. 7 of the Sanskrit text dealing with the eight-syllabled and twelve-syllabled mantra of Vishṇu and the story of Aitareya-dvija. The elaborate treatment of Śiva's greatness in Sanskrit in three chapters, 14, 15, 16, is condensed in Tamil. Even in respect of the Śaiva-material, the description of Tryambaka-mantra in ch. 54 of the Sanskrit work is missing from the Tamil version. For mss. of this translation, see D. 536-7 of the Descriptive Catalogue of Tamil Mss. in the Madras Government Oriental Manuscripts Library.

The Śivā-purāṇa

A Tamil version of this Purāṇa goes to a fairly early period (beginning of the 16th cent.), having been composed by Purāṇa Tirumalainātha who, as stated already, wrote also a Sthala-purāṇa on the Chidambaram shrine. A full ms. of this has not yet come to my notice, but two fragments of it are described by Śrī Ulakanatha Pillai in his Catalogue of Tamil

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Mss. in the Sarsvati Mahal, Tanjore (I. 460, 461, under the titles Dadhīchi and Vināviḍai; see especially the reference at the end of the ms. on p. 369 of the Catalogue).

In the same Catalogue, ms. no. 279 is described as Śarabha-purāṇa and the editor remarks that all these three, Śarabha, Dadhīci and Vināviḍai, appear to be of same authorshlp. That is, all these three are parts of a translation of the Śiva-purāṇa probably by Tirumalainātha. In the printed Śiva-purāṇa (Venkateswara Press), the corresponding section dealing with Śarabha is chs. 10, 11, 12 of the third book, the Śatarudrīya-saṁhitā. The Dadhīchi-story is to be found in the same Purāṇa, book two, Rudra-saṁhitā, second subsection called Satīkhaṇḍa, chs. 38-9, and also to some extent in book three, Śatarudrīya-saṁhitā, ch. 24.

A recent prose rendering (*vachanam*) of the whole Śiva-purāṇa by Ratnavelu Mudaliar is available in print (1900).

The Vāyu-saṁhitā

There is in Tamil a metrical version of a Sanskrit Purāṇic text called Vāyu-saṁhitā. The author of this translation is Kulaśekhara Varaguṇarāma Pāṇḍya who can be identified as a cousin of Ativīrarāma Pāṇḍya and son of Parākrama Kulaśekhara, of Tenkāśi (1543-1550). This is in print (Adikalanidhi Press, Madras) and according to the Preface, this edition was based on six manuscripts. There is a manuscript of it in the Madras Govt. Oriental Mss. Library (R. 593). This has nothing to do with the text of the Vāyu-purāṇa published by the Venkateswara Press or the Ānandāśrama. It is a rendering of the seventh book called Vāyavīya-saṁhitā of the Śiva-mahāpurāṇa, as found in the Venkateswara Press edition. The Tamil text closely follows the Sanskkrit original though there is condensation as well as slight differences in the order of the topics and chapters. The whole text of the Tamil version extends to 1334 verses. For a manuscript of this, see Triennial Catalogue of Tamil Mss. in the Madras Govt. Oriental Mss. Library, R. no. 593 (a)

The Śivadharma and the Śivadharmottara:

As early as A. D. 1054, we have an inscription (214 of 1911) in the Tirunāgeśvaram Temple mentioning the exposition of the *Śivadharma*; and as early as 1553, Maraijñānasambandhar of a Math in Chidambaram rendered into Tamil the *Śivadharmottara*, the composition comprising twelve sections and about 1200 verses. Manuscripts of this latter translation are described in the Catalogues of Tamil Mss. in the Madras Govt. Oriental Mss. Library (D. 1287, R. 1258. 1422) and in the Sarasvati Mahal Library (I 440, 523); the editor of the latter Catalogue says that this has also been printed. In the same Catalogue we have also an anonymous Tamil metrical version of the Śivadharma (I. 536, 538).

The Skanda-purāṇa

This is by far the most popular amoug the Purāṇas, so far as the Tamil region is concerned. As noted elsewhere, separate sections purporting to be parts of the Skānda have also been rendered into Tamil. As regards one of the major books of the Skānda, the most reputed Tamil version, which is also deemed as a work of high literary merit, is the Kanda-purāṇa of Kachchiyappa Śivāchārya of the first quarter of the 17th cent. The text has been printed more than once and several prose resumes of it have also appeared. There are several manuscripts of the whole text, as well as of sections of this text. Kachchiyappa Śivāchārya was an *archaka* in the Kumara-Koṭṭa temple at Kāñchī and the son of Kālattiyappa Śivāchārya. The work is in 7 Kāṇḍas, with a total of 14696 verses. Kāṇḍas 1-6 (Utpatti, Asura, Mahendra, Yuddha, Deva and Daksha) are by Kachchiyappa Śivāchārya and the 7th, the Upadeśa-Kāṇḍa, was written by his pupil Koneriyappa Mudaliar. The Sanskrit original of the work is the *Śaṅkara-saṁhitā*, one of the six Saṁhitās into which the *Southern* Skānda is divided.

Among other verse and prose accounts and epitomes of this text may be mentioned:

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Kandapurāṇa-saṅgraha (prose); D. no. 545, Tamil Descriptive Catalogue, Madras Oriental Library.

Kandapurāṇa-ch-churukkam (epitome) by Sambandhaśaraṇālaya Svāmi, attached to the Dharmapuram Math, a scholar in Tamil, Telugu and Kannada, who wrote this epitome in Tamil at the instance of the Mysore Ruler. (Ptd. Alliance Press, Madras–4, 1945). This epitome is in 1049 verses.

Kanda-purāṇa-vachana in prose by Ārumuga Nāvalar (Ptd.).

Kanda-purāṇa-vachana in prose, shorter than the previous one, by Muttukṛishṇa Reddiar (Ptd. Madras).

Kanda-purāṇa-navanīta, a short metrical exposition of the teachings, by Sentinathier of Jaffna (Ptd.).

A prose version of Kachchiyappa Śivāchārya's work by T. Pattusvami Ōduvār published by Tiruppanandāl Kashi Math in 1953.

A close prose rendering of Kachchiyappa's composition by Ramasvami Naidu of Kāñchī (Ptd. 1908).

A prose version *Kandapurāṇa-vachanam* by Ramasvami Mudaliar. (Pub. Saiva Siddhanta Works Publication Society, 1950).

A recent exposition from Jaffna, Kandapurāṇa-vilakkam, is by Śrī Śivapādasundaram.

The Śivarahasya Khaṇḍa

This forms part of the above mentioned Sankara-saṃhitā of the Skānda. A Tamil translation of it in 4087 verses, in two Kāṇḍas, was composed by Oppilāmaṇi Deśikar of Tiruvārūr. This was released ceremoniously before King Serfoji of Tanjore (1800–32). Under the supervision of Aruṇāchala Kavirāyar of Setrur Estate, this was printed and published at Tiruchengode. Another Tamil version of it available in print (pp. 996; Gīrvāṇa Vani Vilas Press, Tiruvayyaru), was written towards the end of the last century by Ananta Vaidyanātha Śivan, and it carries an

appreciation by Mm. Rāju (Tyāgarāja) Śāstri of Mannārguḍi. This translation now and then quotes the original Sanskrit verses too.

The Brahmottara Kāṇḍa

The Tamil version of this was composed by Varatuṅga Pāṇḍya and the text was published in 1907, having been printed at the Padmanabhavilas Press, Madras.[1] The work is in 22 chapters and 1310 verses. The author was the son of Parākrama Pāṇḍya, elder paternal uncle of Ativīrarāma Pāṇḍya, described elsewhere in this paper and came to authority in A. D. 1588.[2] He was the pupil of Nimbai Iśānaśivamuni. From the following table of contents, it may be seen that it is wholly devoted to Śiva, narrating stories relating to his glory and worship:

Pañchākshara-mahimā
Śivadāna-mahimā
Kalmāshapāda-mukti
Vimarśa-mukti
Śanipradosha-pūjā
Satyadhana-pūjā
Pradoshapūjā-mahimā
Somavāre Sīmantinībhāvanā
Śivayogi-mahimā
Bhadrāyushaḥ Rājyaprāptiḥ
Śivakavacha
Bhadrāyushaḥ Kathā
Bhadrāyushaḥ Mukti
Vibhūti-mahimā
Tripuṇḍra-mahimā
Vyādhasya Śivapūjāvrata
Umāmaheśvarapūjā-mahimā
Umāmaheśvarapūjā-phala

1. For a ms. of this, see the Catalogue of Tamil Mss. in the Sarasvati Mahal, Tanjore, Vol. I, no. 465, and Seshagiri Shastri's Report, Madras Govt. Oriental Mss. Library, I, pp. 252–3.

2. See M. Raghava Iyengar, *Śāsana-t-Tamil-Kavi Charitam*, 1937, p.172.

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Rudrāksha-mahimā
Vañjulā-mukti

On comparing these chapters and subject-titles, we find that this work is a translation of the text of the same name Brahmottara, but with Kāṇḍa given as Khaṇḍa, which is described in its colophons as part of the Brahma-saṁhitā of the Skanda-purāṇa. Mss. of this Sanskrit original can be seen described in the Sanskrit Mss. Catalogues of the Madras Govt. Oriental Mss. Library (D. 2303-9; R. 1226. 2672), of tne Sarasvati Mahal Library, Tanjore (nos. 10233–10251), and of the Bodleian Library, Oxford (Aufrecht's Catalogue, nos. 126–8). The Tamil and Sanskrit texts agree in Chapter-division also.

For a Tamil prose version of it, see D. no. 2193 of the Tamil Descriptive Catalogue, Madras Govt. Oriental Mss. Library,

There is also available in print a Tamil prose version (*vachana*) of this poetical translation.

The Sūta-saṁhitā

The importance of this text, described as part of the Skānda, has already been touched upon.[1] Among Saivites, as well as Advaitins, this has always enjoyed great vogue and a separate commentary on it was also written by Mādhavamantrin at the beginning of the Vijayanagar period. The Sūta-saṁhitā describes many of the leading holy places of the Tamil country and makes express mention of the Tamil Śaivite psalms (Devāram). A translation of this text that has appeared more than once in print is the one by Vallūr Devarāja Pillai. In 1913, N. S. Rajaramier brought out from Chidambaram a prose version based on the rendering by R. Anantakrishna Sastri. A recent succint prose version of it is the Sūta-saṁhitā-sārāmṛita-vachana by the lady Devakuñjarī Ammāl (Ptd. Madras).

1. On this text, its history and importance see my article "The Sūta Saṁhitā" in ABORI. XXII. pp. 286-53.

The Kāśīkhaṇḍa

This text, described as a section of the Skanda-purāṇa, is well-known and has enjoyed independent status. Its Tamil version too is a well-known work, having been composed by the celebrated Ativīrarāma Pāṇḍyan and published more than once.[1] It is in 100 chapters and 2526 verses. On a detailed comparison of the chapters of the Tamil text with the Sanskrit text of the Kāśīkhaṇḍa printed by the Venkateswara Press, the Tamil version is found to tally fully with the Sanskrit text, the only difference being that the division of Part I (pūrvārdha) falls in the Sanskrit text at the end of ch. 50, whereas the Tamil text ends its pūrvakāṇḍa at the close of ch. 41.

The Vināyaka-Purāṇa

This Tamil Purāṇa, which bears the additional title of *Bhārgava-purāṇa* is the work of Kachchiyappa Muni attached to the Tiruvāvaḍuturai Math. It has been in print, having been issued from Ganesa Press, Madras, in 1910. The author was born, 230 years ago, in Tiruttani on the present northern border of the Madras State. He wrote also the Sthala-purāṇas of shrines like his own Taṇikai, Kāñchī, Pūvalūr, Ānaikkā (Jambukeśvara) and Pērūr. The Vināyaka-purāṇa was done by him from its Sanskrit original during his sojourn in Madras city, and it was dedicated to one of the Vināyaka temples, Prasanna Vināyaka, in Madras. He stayed at the Tiruvāvaḍuturai Math at Kānchī and passed away in Śaka 1712.

The work purports to be translated from Sanskrit and the printed edition referred to above is in two Kāṇḍas entitled respectively Upāsanā and Līlā. There are in all 85 Paṭalas.

1. The latest and best edition is the one issued as no. 72 of the Tiruvāvaḍuturai Math Series in 1953. The edition has an informative introduction. There are several mss. of this text. For description of manuscripts of it see the Descriptive Catalogue of Tamil Mss., Madras Govt. Mss. Library. D. nos. 565-6 and the Catalogue of Tamil Mss in the Sarasvati Mahal Library, Tanjore, I, 470. For a separate ms. of the Gaṅgāsahasranāma forming Ch. 29 of the Tamil version, see the same Tanjore Tamil Catalogue, Vol. II, p. 173.

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It is interesting to trace the source of Kachchiyappa Muni's work.

Neither a Vināyaka-purāṇa as such nor a Bhārgava-purāṇa dealing with Gaṇeśa is known in Sanskrit. On examining all the Purāṇic materials in manuscript and print bearing on Vināyaka, I was able to find out the original or originals of this Tamil version. In India Office, London, and in the Sarasvati Mahal, Tanjore, there is a Sanskrit work called *Gaṇeśa-māhātmya* or *Vināyaka-māhātmya*, in 24 chapters (IO. 3652. TD. 10347-8). The same ms. is noticed also by Rajendralal Mitra (L. 1751), but under the title Gaṇeśa Khaṇḍa. The second part of the Tamil purāṇa, called Līlākāṇḍa, comprises only 16 chapters, but the stories of Gaṇeśa told here are the same as those in the 24 chapters of the Gaṇeśa or Vināyaka-māhātmya in Sanskrit mentioned above. This Sanskrit text purports, according to its colophon, to be part of the Skanda-purāṇa. Now, how about the former part of the Tamil text which is entitled Upāsanā Kāṇḍa and comprises 69 chaptere? This section is found to be a rendering of the first section of the printed text called Gaṇeśa-purāṇa, brought out by Gopal Narayan & Co., Bombay. The first book of thich Gaṇeśa-purāṇa is called Upāsanā Kāṇḍa and a comparison of the contents of the two texts discloses their identity. There is of course some transposition of the matter, e. g. the Gaṇeśa-sahasranāma with which the Tamil text closes its Upāsanā Kāṇḍa, but which is found in an earlier chapter in the Sanskrit text. The comparison of these two texts shows also how the author of the Tamil version came to give it the alternate title Bhārgava-purāṇa. This name is evidently to be traced to the fact that Bhṛigu is one of the chief interlocutors of the Purāṇa in this section. I have otherwise not been able to find out any manuscript of a Sanskrit text which could correspond exactly to all these details in the Tamil version. Did Kachchiyappa Muni have a Sanskrit ms. in which the first part of the Gaṇeśa-purāṇa as printed, and the text called Vināyaka-māhātmya and called by the Tamil text Līlākāṇḍa were found

together? The question cannot be easily answered. Firstly, the printed Gaṇeśa-purāṇa also describes its second part as dealing with the Līlās of Gaṇeśa, though it does not give itself the actual name Līlākāṇḍa. This second part of the printed Ganeśa-purāṇa is very much longer than the second part of the Tamil text, but there is some story-material which is common to the two. From the contents, it is clear that the source of the second part of the Tamil text is the Sanskrit text called Gaṇeśa-māhātmya, but not the second part of the Gaṇeśa-purāṇa, as available in print. In the preface to the above-mentioned Madras edtion of the Vināyaka-purāṇa in Tamil, it is said that at first only the Upāsanā-kāṇḍa part was printed and it was later that the Līlākāṇḍa was also found and the two were then printed together. This, along with what has been said above, may lead one to surmise that Kachchiyappa Muni wrote the two parts separately, using two different Sanskrit texts.

Mss. of this Vināyaka-purāṇa are available in the Madras Library and it has also a long prose version written more recently by Muttuswami Mudaliar (Printed, Madras 1928). For a prose version of it in ms., see Descriptive Catalogue of Tamil Mss. in the Madras Govt. Oriental Library, D. no. 450.

THE MĀRKAṆḌEYA-PURĀṆA

This was partially translated into Tamil by Toluvūr Velāyudha Mudaliar, who was Tamil Pandit in Colleges in the City of Madras. The author was born in 1832 and he died in 1889. His translation, which is in prose, follows the Sanskrit original closely and is available in print (Ayurveda Press, Madras 1909) and goes up to the end of ch. 24, Madālasā's discourse on Rājadharma. The author evidently did not write beyond the 24th chapter.

The *Devī-māhātmya* (Saptaśatī or Chaṇḍī), forming part of this Purāṇa, being a very popular text, has given rise to many Tamil renderings, in modern times especially, including one, in prose, by the present writer (1946). There is a metrical version of this text by P. Nallatambi Pillai in 395 verses

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(Tamilian Press, Erode), which is accompained by a gloss by Daivasikhamani Gaundar.

The Vishṇu-purāṇa

Of this Purāṇa, there is an unpublished anonymous trnslation described in the Madras Tamil Catalogues, D. No. 465. In the style of Maṇipravāla (Tamil freely mixed with Sanskrit) common to Śrīvaishṇava writings, we have a version of the Vishṇu by Karichchaṅgal Śrīnivāsāchārya, a manuscript of which is to be found in the Madras Government Oriental Library (Tamil, R. 953). We have also a recent translation made in the last quarter of the last century by Ĭchchambāḍi Śrīnivāsarāghavāchāri who retired as Tamil Pandit from the Presidency College, Madras in 1879. The version was touched up by Purasai M. Yatirāja Bhāgavatar and published in 1954. The last mentioned produced also a prose version of the Bhāgavata, calling it the Mahābhāgavata.

The Bhāgavata-purāṇa

In manuscripts we have three Tamil versions of the Bhāgavata preserved in the Government Oriental Library, Madras (D. 430; 431; 432-4; R. 1056-62). The oldest of the Tamil translations of the Bhāgavata seems to be a metrical rendering called Bhāgavatasāra by one Tāṇḍava Śāstrin of Ĕrakaram Village, about 350 years ago. This is not available, but a prose resume of it is found in manuscript D. 430 of the Madras Oriental Manuscripts Library D. 431; here is a fairly close prose version and D. 432-4 represent, another prose version by one Chinnayyan of Araśūr which seems to be based on a Telugu version of one Timmayya. R. 1056, 1062 are portions of a Maṇipravāla (mixed Tamil-Sanskrit) rendering of the Bhāgavata by Karichchaṅgal Śrīnivāsāchārya, whose version of the Vishṇu in the same style has been mentioned above. There are some more manuscripts of Tamil versions of the Bhāgavata in the same Library and these have yet to be examined. In the Catalogue of the Tamil Manuscripts in the Sarasvati Mahal,

Tanjore, parts of another prose version of the Bhāgavata are described under nos. 462, 463 (Vol. I).

Other translations of this Purāṇa available in print are of recent date. The oldest of these seems to be that of Āriyappulavan of Kumbhakonam, in 4970 verses; it was printed in 1908, with meanings for difficult words by Kāñchīpuram Ramaswami Naidu. The next one seems to be a version called Śrī Mahābhāgavatam in 78 paṭalas and 4694 verses, whose author is not mentioned. Its publication was sponsored by C. V. Kesavalu Naidu (Vidya Vinoda Press, Madras). The Tamil preface here, dealing with the nature of the Bhāgavata, mentions 7 Bhāgavatas in all: Purāṇa Bhāgavata, Saṁhitā Bhāgavata, Upasaṁhitā Bhāgavata, Vishṇurahasya Bhāgavata, Vishṇuyāmala Bhāgavata, and Gautamasaṁhitā Bhāgavata and what is more, gives details of the extent, interlocutors etc. for each. A third version of the Bhāgavata is that of Śevvaichchāḍuvār in 382 verses. (Published by the T. T. Devasthanam, Tirupati, 1949, 1953).

The Padma-purāṇa

This Purāṇa also appears to have been translated into Tamil. In the Descriptive Catalogue of the Tamil Mss. in the Madras Govt. Oriental Library, a ms. (No. 438) of a part of the Uttarakhaṇḍa of this Purāṇa in a Tamil prose version is described. There are 31 chapters in this Tamil version and the subjects covered in these chapters are the ten incarnations of Vishṇu, His Sudarśana Chakra, Ūrdhvapuṇḍra, Mantra, Ekādaśī, Viṣhṇupūjā, 108 names of Śrī Rāma and Śrishṭikrama. The attempt to trace these subjects to their Sanskrit source shows that this Tamil version is based on the Uttarakhaṇḍa of the Pādma as available in the 4th volume of the Ānandāśrama edition of that Purāṇa. The Tamil version effects some condensation. The following table shows the corresponding chapters of the ĀSS. text where these subjects are dealt with:

Tamil	*ĀSS.–edn. pt. IV. Sanskrit Text*
The ten incarnations	264-79
Sudarśana	10 (vv. 30-37) and 252 (vv 1-78)

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Ūrdhvapuṇḍra	253 (vv. 1-58)
Mantra	251 (vv. 1-79) here called Vidyopadeśa
Ekādaśī	38-65; 261-2 (This is very elaborately dealt with)
Vishṇupūjā	280 (vv. 1-180) called here Vaishṇavāchāra)
Rāmāshṭottaraśatanāma	281 (vv 1-70)

The seetion relating to Srishṭi in the Tamil version is not traceable in the Sanskrit text.[1]

The Devībhāgavata :

The translation of this Purāṇa available in Tamil is a close modern prose version, recently prepared and sponsored by Sri T. S. Krishnier of Trivandrum and published by T. K. Subramania Iyer of Āykudi (Kabir Printing Works, Madras 1953),

The Garuḍa-purāṇa

There is a Tamil version of the Gāruḍa in print, prepared at the instance of Kapisthalam Duraisvāmi Mūppanār (Ptd. S. P. V. Press, Madras 19.1). This is in prose and 32 chapters. On comparison with the Sanskrit Purāṇa, it is found that this is a very concise but connected account of select portions from the Sanskrit original.

The Āditya-purāṇa

A ms. of a Tamil translation with this title is found in the Tanjore Library (I. 539), but it cannot be said whether the whole Sanskrit Purāṇa of this name was rendered into Tamil; for the ms. in question contains only the Sthala-purāṇa called Pāṭalīvana-māhātmya, on a shrine on the north bank of Kaveri in Tanjore Dt., which might have been assigned to Āditya-purāṇa.

1. The Śabdakalpadruma has extracts from the Padma-uttarakhaṇḍa answering to the topic-heads in the Tamil version, except the one relating to Srishṭi, but the chapter-numbers given therein do not agree with those in the ASS. edn.

The Kalki-purāṇa

Of this there is recent Tamil Prose translation by Vidvān K. Deśikāchārya, which has been printed at Madras (1904) and published by A. Anantacharya. The comparison with the Sanskrit original shows that the Tamil version is a close translation, The only difference noticed is that in the Sanskrit original which the translator had before him, the whole text was given in three sections called Aṁśas.

OTHER PURANIC TEXTS

In later times, when particular communities were faced with the problem of their status and it was the accepted practice to appeal to texts like the Purāṇas for authority as to their origin and position, a good number of Purāṇic works appeared in Sanskrit setting forth the traditional accounts of the origin of these communities. It is interesting to note that some of these Purāṇic works relating to particular communities are to be found in Tamil also.

One such is the *Valai-viśupurāṇa*, a manuscript of which is available in the Tanjore Library (I. 515). This sets forth the legendary origin from God Kumāra of the community of fisher-folk called Paratavar.

The *Devāṅga-purāṇa* available in a metrical Tamil version, and in print, concerns the legendary divine origin of the community of weavers. The Tamil version, as stated in the preface to its edition, was written on the representation made by the Devāṅga community to the Zamindar of Bōdināyakanūr. The Zamindar commissioned three Tamil scholars of Coimbatore, Kalappadi and Palani—Sadāśivasvāmi, Doḍḍaya Deśikar ahd Māmbaḷa-k-Kavichchiṅga Nāvalar to produce the Tamil rendering of the Devāṅga-purāṇa available in Sanskrit. The translation was made in verses and a prose gloss was then added. The whole version was revised by Sadasiva Iyer, guru of the Devāṅgas, in the light nf the Sanskrit original and was finally printed and published by the merchants of the Devāṅga eommunity. It was dedicated before the patron deity of the Devāṅgas, Goddess Ċhauḍeśvarī.

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The original Sanskrit Devāṅga-purāṇa is available in two manuscripts, one in the Mackenzie Collection in the India Office, London (See Wilson's catalogue of the Mackenzie collection, 1928, pp. 145–9; and IO. Catalogue 6688) and another in the Madras Government Oriental Manuscripts Library (MD 2443). In the descriptions and extracts in these Catalogues, it is stated that this forms part of the Brahmāṇḍa-purāṇa.

To the same Brahmāṇḍa-purāṇa is assigned another Purāṇa called *Śrīkaruṇar Charitram*, dealing with legendary origin from Brahmā and Sarasvatī of the community of Śrīkaruṇar. Manuscripts of it are available in the Madras Government Oriental Manuscripts Library (Tamil—D. no. 392 ff. See especially no. 402). One of these manuscripts (no. 392) gives a list of the 64 villages where families of this community live, and their Gotras and Sūtras related to the Ṛishis of old are also given. In the end, two persons subscribing themselves as Narayaṇa Pillai and Veṅku Pillai appeal to the Ruler for protection and help to the Community.

The *Viśva-purāṇa*, of which there are manuscripts in the Madras Govt. Oriental Library (E. g. see D. no. 463), similarly deals with Viśvakarmā and the artisan-community. It is in prose.

A METRICAL ANALYSIS OF THE MATSYA PURĀṆA*

By

C. R. Swaminathan,

[मत्स्यपुराणस्य छन्दसां विषये अत्रालोचनात्मकः विचारः क्रियते। अनुष्टुवतिरिक्तं पंचविंशतिसंख्याकभेदभिन्नानि वृत्तान्तराणि अस्मिन् पुराणे प्रयुज्यन्ते। तान्यपि पाठभ्रंशदोषायत्ततया न लक्षणानुसारीणि। अतस्तेषां निर्णयोऽत्र विधातुं प्रयत्यते।]

In the first number of this Bulletin (pp. 72-79), readers would have noticed the article by Sri Thakura Prasad Dvivedi, which shows that a sequence of so-called prose passages in chapter 154 of the Matsya Purāṇa really consists of verses in the Sragviṇī metre. It would be of interest to scholars to have a complete metrical analysis of the Matsya Purāṇa.

The major part of the Matsya Purāṇa, as it is in the case of other Purāṇas, is in verses of the Śloka Anushṭubh metre. Outside of the Anushṭubh, the Matsya displays indeed a wide variety, no less than 25 other metres being employed. Next to the Anushṭubh, the most frequently employed metre is the Upajāti within which are included the Indravajrā and Upendra-vajrā in all their variations. These number about 450 couplets or nearly 900 lines. In the following table, the non-Anushtubh and the non-Upajāti metres are arranged in the order of their syllabic extent and the reference to chapters and verses where occur and the total number of half-verses (ardhas) in each metre are given.

Syllables per Quarter	Name of the Metre	Chapter & verse number (Āss. Edition)	Total No. of Ardhas
11	Dodhaka	116-23; 154-470 to 478	20
11	Bhramaravilasita	180.43	2
11	Rathoddhatā	97-17 to 20	8
11	Śālinī	154-8 to 15 ; 165-24	19
12	Bhujaṅgaprāyata	153-183 to 189;154-576,577	18

* prepared under the direction nf Dr. V. Raghavan.

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